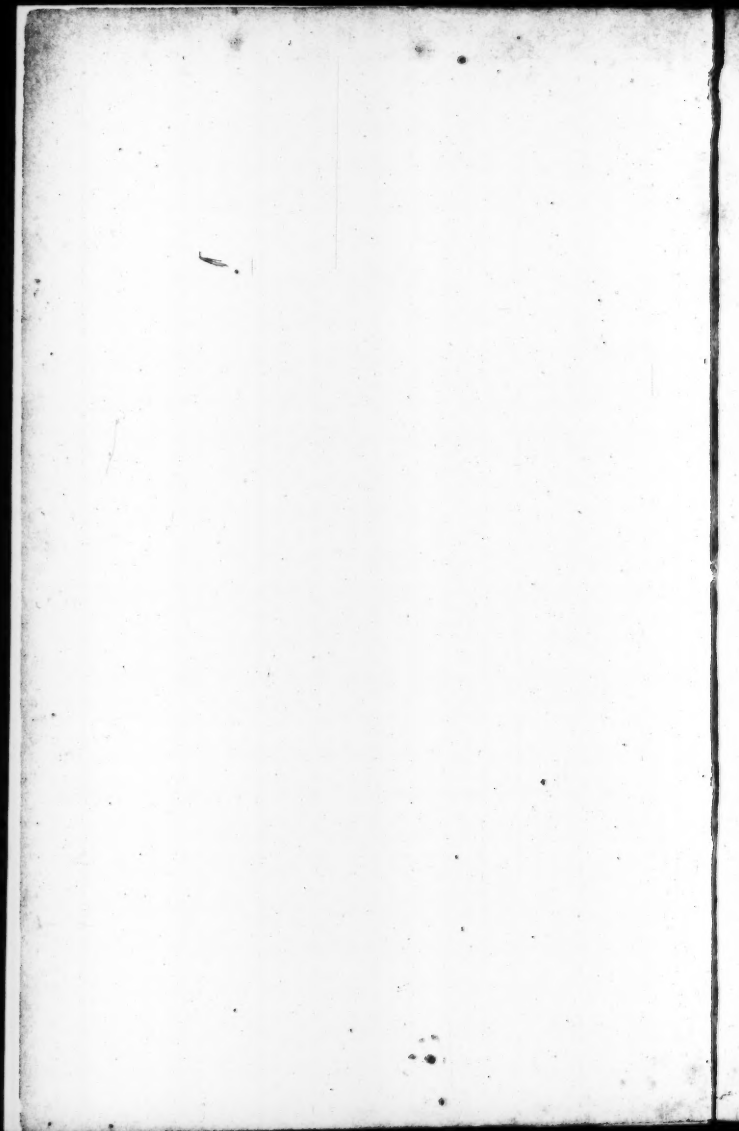

THE
SPECIMEN
OF A
REPLY
TO A
PLEA
FOR
Mr. *BAXTER*.



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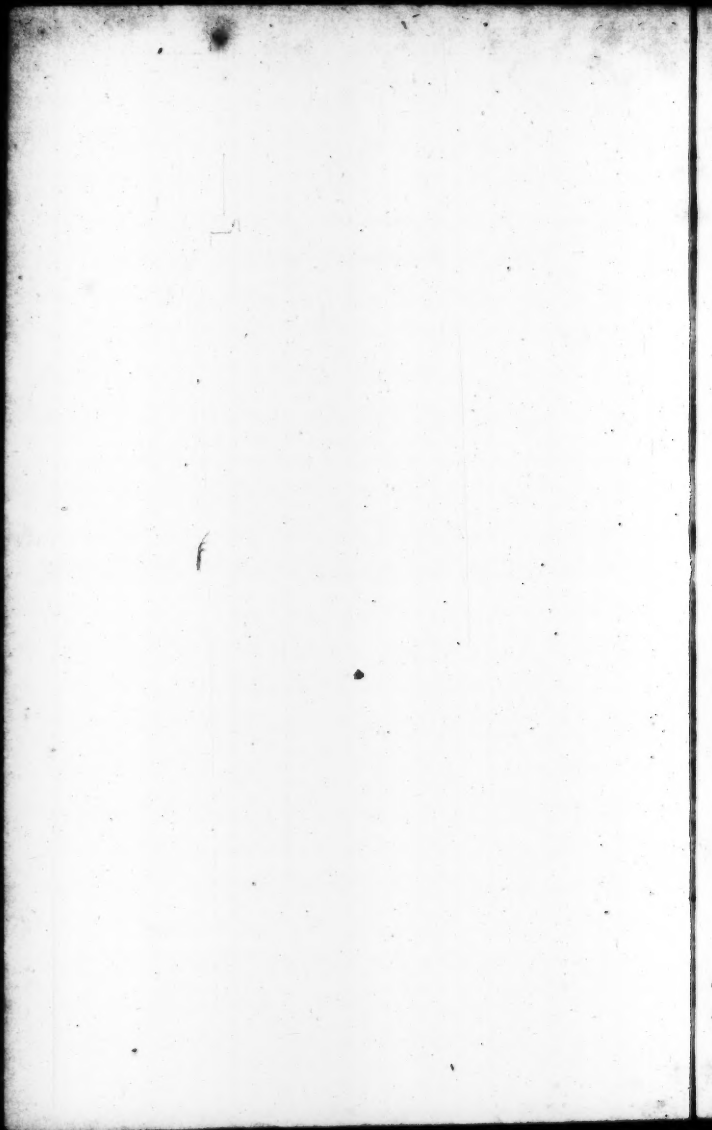
Mr. *BAXTER*,

Which was in Answer to

Mr. *LOBB*'s APPEAL
TO THE

Bishop of *Worcester*, and
Principal of *Jesus Col-*
ledge, Oxon.

LONDON, Printed for *J. Nutt*, near
Stationers-Hall. 1699.



THE
PREFACE
TO THE
READER.

THE Doctrine of our Saviour's
SATISFACTION, which is
so very necessary, that if it
prove not true, we can have no
Solid Foundation for a certain and sure
Hope of Salvation, has been variously

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Oppugned in most Ages of the Church; more especially in the beginning of the Reformation, and to this very day. For it hath been the constant Care of the Romish Faction, ever since Calvin first appeared against them, to make it the Province of some, to Personate Protestants, and, under that appearance, to Insinuate Notions, Subversive of this Blessed Doctrine.

As this was, with too much success, attempted by the Italian Combinators, who had their Colledges at Vincentia, in the Seigniory of Venice, so there have been very lately at home as well as from abroad, a Sett of Tri essentialists; who have resolved on the old Method, taken by their Predecessors, as the most likely way to compass the Grand Design of removing the Foundations of Christianity; which done, by Men Professing a Zeal for the Protestant Religion, cannot but Provoke many that have a sincere Regard for the Essentials of the Christian Faith, to think ill of Protestants in the general, if not Influence some to abandon our Communion, and fix

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six others, who are not of it, in an obstinate Adherence to their Superstitions and Idolatries: For which, the Undertakers (as has been lately suggested by a very Learned and Orthodox Divine) may very shortly receive thanks from the PAPISTS, for the good Services they have done them; and in the mean time may be sure of their Scoffs.

I will not say, that every one, who espouses the Cause of these Combinators, have been acquainted with, or are aware of their Design: But this I must Avouch, that as some have started afresh the Doctrine of Three distinct Infinite Spirits, which doth most necessarily Introduce down right Tritheism in the grossest Sense; whereby they do their utmost, to Subvert the Doctrine of the blessed Trinity, so others have revived the Errors of Pelagius, Abailadus and Scotus touching our Saviour's Satisfaction, to Pervert it.

I'll not affirm, that Socinus consulted Scotus, but it's very probable, that Bernardin Ochimus, from whom Socinus

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had his Notions, was very Conversant with the Writings of the Scotists, their Notions being the same in this particular.

'Tis true, Scotus (as is observed in the ensuing Treatise) held Christs Satisfaction, to be unto God for our Sins, Ex Rigore Justitiæ: But then he was also of Opinion, that whatever God would GRACIOUSLY accept, was an Equivalent, according to the Rigour of his Justice, so that tho' the Definition he gave of Satisfaction was right, his Explication of it was Hæretical.

What is the common Opinion of the Scotists, is most entirely Embraced by Ochinus; who, in his Dialogues, Lib. 1. Dial. 7. saith, 'It must be observed, that when Man Sinned, the Justice of God did not oblige him — to require that what bore a full Proportion thereunto, should be Inflicted. Divine Justice was not Superiour unto, but equal with God, and accepts for Satisfaction whatever was PLEASING unto him. And because, it
{ PLEA-

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‘PLEASED God, *that the Death of*
‘Christ should be a MEET SATISFA-
‘CTION for the SINS of the Elect,
‘therefore Christ’s Dying on the Cross,
‘made Satisfaction for them.

Thus much Ochinus delivers in his
own Name, and immediately adds in
the Name of Jacobus, that whatever
God will have done is Just, and again,
he brings in himself, saying, ‘That
‘Christ, considered as Dying on the Cross,
‘may be esteemed to SATISFY after a
‘twofold manner. (1.) He Satisfied the
‘DIVINE WILL, being Obedient unto
‘God, even to the Death of the Cross,
‘doing whatsoever God commanded him,
‘and that because it so pleased God. (2.)
‘He SATISFIED for our Sins, in that
‘God ACCEPTED of Christ’s Suffer-
‘ings as a FULL Satisfaction for OUR
SINS, THO’ THEY WERE NOT
SO in THEIR OWN NATURE. A-
lio modo Satisfacit, dum pro peccatis
nostris Satisfacit, propterea quod ejus
Supplicium, mortemq; Deus CRATIS
acceptam habuit pro Satis Mag a Satis-
factione pro peccatis nostris, quamvis

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EA *per se*, ac *suapte Natura* non Satis esset, — *To this he adds*, Si decem Coronatorum Debitor non nisi unum quem Soluerit haberet, & Creditor UNUM Illum pro *totius nominis* Satisfactione pro sua, BENIGNATATE ACCIPERET, dici posset Debitorem illum DE TOTO Debito Satisfecisse. Idem fecit & Christus pro Peccatis nostris SATISFACIENS.

This Notion, which the Scotists, and Ochinus Advanced, Socinus took, not from the Former, but from the Latter; As Zarnovecius in his Preface to his Answer to Socinus, de Christo Servatore, suggested; and Socinus himself, acknowledged, in an Epistle to Martinus Vadovita, a Cracovian Professor, For (saith he) Dogma nullum in meis Scriptis in Lucem Editis asseruerim, quod — non ab aliis ante Assertum fuisset. — Illud Certissimum est Zarnovecium Asserere me Ex Ochini Dialogis, annos abhinc cerciter trigenta quinq; editis, Sententiam illius, meae Disputationis accepisse. Nam Certe in Dialogis illis, — Est
Senten-

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Sententia ista aperte EXPRESSA, & INCULCATA.

The Learned Ruarus, in an Epistle to Nigrinus, is of the same Opinion. His Words are, Agnosco Obedientiam, quam Christus, tanquam Caput Electorum Omnium, in vita, & MULTO MAGIS in Morte summam Deo Præstitit SUFFICIENS esse ^{ἀντὶς} pro Peccatis Nostris, adeoq; EQUIPOLLENS Supplicio, quod nos Peccatis nostris Erasmus Meriti; non quidem EX SESE — sed Ex CLEMENTI Dei ACCEPTATIONE.

Now, whoever will diligently Consult the Writings of the Learned Mr. B. will see, that he Agreeth with the Scotists, (and Consequent'y with Ochinus and Socinus,) as to the Substance of his Doctrine. And so doth his Defender, in his Plea (though he knoweth it not,) which I Impute to his Youth, the want of Time, and of some Advantages, Requisite to his better Improvement in Literature, for which Reason I have dealt as Gently with him as Faithfulness to Truth would allow

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allow me. And have only sent forth the Specimen of an Answer, in which I have taken no Notice of some odd Principles he has Laid down, nor of Sundry Passages, on which a Just Reflection, or two, might in some Respects be Prejudicial unto him. And but little of that Air of Assurance with which this Young Man Writes, nor of that Peculiar way, in which (though in Contradiction to his Preface,) he Treats his Adversary. These things for his sake, I have Waved at this time, looking on him, as hurried into this Controversie by his Zeal for Mr. B. together with a Conceit he hath of his own Attainments, as if he had a much Deeper Insight into this Controversie than indeed he has; otherwise, he could never have been guilty of so many Mistakes: Nor could he have Adventured so boldly to Affirm an Agreement between the R. R. Bp. of W. Grotius, Vossius, and Mr. Baxter.

His Mistakes of Grotius and Vossius I have Detected, Humbly Referring it
to

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to his Lordship to Determin, whether by Proper Punishment, he understands such Sufferings as are only Analogically, and Materially Penal? Whether by Christ's Satisfying the Law, he means that He did NOT Satisfy it? And Whether by Sanction of the Law he intends an Ordination at large, a Commandment of the Law of Mediation? We must beg here a direct Affirmation or Negation. For If his Lordship doth not hold, that Sufferings Analogically and Materially Penal are a Proper Punishment; That Christ's Satisfying the Law doth signify, His not Satisfying it; this hopefull Schollar can never make out an Agreement between his Lordship, and Mr. B. And if by Sanction of the Law, his Lordship means not an Ordination at Large, he can have no Pretence for his Insinuating that he Agreeth with him.

But to draw to a Close, I desire it may be Observed,

1. That

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1. *That we have at last attained to a true State of the Controversie, so long Agitated amongst us. For it is very manifest from what this Author Asserts, that at least some of them with whom we have been contending, do hold Christs Sufferings to be only by vertue of the Covenant of Mediation, that they were not ex Obligatione Legis; that our Sins were not the near Impulsive and proper Meritorious Cause of Christs Sufferings, that his Sufferings wanted the Formal Reason of Punishment, and were no otherwise Pænal than Analogically and Materially, or as our Author Comparatively; and that Christ did not satisfy the Law, but the Rector as supra Leges, which can Import no less than that the Satisfaction was only to the Divine Will, for a Rector as supra Leges Acts as an absolute Lord and Sovereign, and the Satisfaction that is made unto him, as such, can not be to his Law or Justice, but only to his Pleasure. Whence its manifest,*

2. *That the DIFFERENCE betwixt us and them, is more than Verbal; It is Real: For the Doctrines we assert are*
the

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the same which have been Defended by the Reformed Generally, and by Grotius and Vossius in particular ; But the Notion Mr. B. and his Disciples, who understood the Controversie, are for, is the same for substance with what the Scotists (and so Ochinus, Socinus, and their Followers) have Espoused. For which reason I Conclude.

3. *That this Controversie is brought to a good Issue, as its the more easy for them, to whom the Appeal was carryed, to Decide it ; and as we may the more clearly see how to Compose the Differences, either by agreeing how far to extend our Communion, or forbearance to each other : or by a Calm Discussing the Controverted Points with that Christian meekness which becomes Christs Disciples : Or lastly by an Explaining and Confirming the Truths from Holy Scriptures, without any Regard to the Contrasts that have been amongst us.*

Farewel.

March 8. 169⁸:

ERRATA.

Page 12. line 27. r. *exalts*, p. 25. l. 14. r. of, p. 42. l. 18. and p. 43. l. 26. r. *Quoad*.

THE
SPECIMEN
OF A
REPLY
TO THE
PLEA
FOR
Mr. BAXTER.

IT being expected, that some Notice be taken of a *Late Plea* for Mr. *Baxter*, in *Answer* to Mr. *Lobb's Appeal* to the R. R. Bp. of *W. &c.* I will give a *Specimen* of what may, when needful, be more largely written in *Reply* unto it; where- in it shall be my care, in compassion to the *Author*, to shew the Vanity of his *Plea*, without Reflecting any further on his Person, than a necessary Detection of some of the many
B mistakes

mistakes in it, may be judged to be so. It must then be observed,

§ 1. The *Author*, instead of *Confuting* Mr. *L.* hath granted him all he undertook to prove.

This is very evident, as will soon appear to them who will consider, That Mr. *L.* in his *Appeal* P. 2. Declared, ' The great thing, ' which mostly offended, was an apprehension, that under the denial of a *Change of Persons between Christ, and the Believer*: ' The *Author* of Gospel Truth Stated, doth ' hold, That *Christ's Sufferings* are not a proper Punishment for our Sins; That they are ' only Improperly, Analogically, and Materially Pœnal; That our Sins were not Properly ' the Meritorious Cause of them, but only an ' Occasion, or Pro-causa Meritoria: That they were not *Ex Obligatione Legis*, or *Merito peccati*, but ONLY *Ex Obligatione Spontionis*.

These were the Points Mr. *L.* Charged upon Mr. *W.* which he undertook to prove, 1. By having Recourse to Mr. *B's* Writings. 2. By Offering several Considerations to Clear it, that in the above mentioned Instances, Mr. *W.* Agreeth with Mr. *B.* and consequently Denies SUCH a *Change of Persons between Christ and us*, as is necessary to Explain the Doctrine of *Christ's Satisfaction*.

And whereas some Letters of the Bp. of Worcester, and the Principal of *Jes. Col. Ox.* Relating

Relating to this *Controversie*, were Published by Mr. *W.* Mr. *Lobb* took occasion to Apply himself unto these Learned Persons, by way of *Appeal*, expecting their Impartial and Just Decision, to the giving an effectual Check to those *Attempts*, that are most likely to advance the *Socinian Cause*; whereupon the only thing, that lieth on Mr. *L.* is to make good his *Charge* against Mr. *B.* and Mr. *W.* So that if the *Author* of the *Plea* would have *Confuted* Mr. *L.* he should (in imitation of Mr. *W.*) have endeavoured to prove, that Mr. *B.*'s *Principles* were Misrepresented by Mr. *L.* and that he *Denies* what Mr. *L.* doth positively say, he *Affirms*: But, instead of doing so, this *Author* hath *Confirmed* Mr. *L.*'s *Charge* against Mr. *B.* to be true, which is enough to Convince an Unbiassed Person, and oblige him to conclude, That this *Gentleman* hath not *Confuted* Mr. *L.* but *Defended* him, as I will distinctly shew, by setting down Mr. *L.*'s *Charge*, and our *Authors* *Confutation* of it.

Mr. *L.*'s *Charge*.

Mr. *Baxter* saith, That *Christ's* Sufferings were not *Ex Obligatione Legis*; but, *Ex Obligatione SOLIUS sponsionis Propriae*; and ONLY by *Virtue* of the *Mediatorial-Law*.

The Author's Confutation.

‘ That Christ did not Suffer by *Virtue* of
 ‘ the *Law*, which we had Transgressed ; but,
 ‘ *ONLY* by *VIRTUE* of the *LAW* of *ME-*
 ‘ *DIATION*. This is — a very Import-
 ‘ ant , and most Useful Truth. *Plea. Page*
 ‘ 16. &c.

Mr. L's Charge.

Mr. B. Holds, That Christ did not Suffer
 in the *PERSON* of Sinners, but only in the
PERSON of a Mediator, and *AS* Innocent.
 That He was not, when before God's Tribu-
 nal Considered as a Sinner by Imputation,
 nor did he Suffer *AS* a Sinner, unless so far
 as Men were Concern'd in His Sufferings.

The Author's Confutation.

‘ That Christ did not Suffer in the *Person*
 ‘ of a Sinner, but in the *Person* of a Media-
 ‘ tor. — All that can Remain as *Questiona-*
 ‘ ble between us is, *Whether He Suffered*
 ‘ *AS A SINNER* ? This Mr. L. Affirms,
 ‘ but we are Deniers of it. *Page 46. &c.*

Mr.

Mr. L's Charge.

Mr. B. faith, our *Sins* were not the near Impulsive, or Proper Meritorious Cause of *Christ's Sufferings*.

The Authors Confutation.

'Our Sins were only more *Remotely*, the 'Impulsive Cause of *Christ's Sufferings*.
'Page 87. We are not fond of the Phrase
'(*Meritorious Cause*) because it would Intimate, *Christ's Sufferings* were Deserved. —
'The *Real, Proper, Meritorious Cause* of
'*Christ's Sufferings* our *Sins* could not
'be, unless *they* in a *Strict*, and *Proper*
'Sense, *DESERVED*, that *Christ* should
'Die, Page 11.

These Intimations are sufficient to discover what manner of *Confutation* this *Pleader* has Written of Mr. L's. Charge against Mr. B. It is, I think, the *First* of this sort, and the *Gentleman* may claim, as his Due, the whole Honour of *Confuting* an Adversary, by granting to him the thing he has been Contending for.

It was no part of Mr. L's. *Province* in his *Appeal*, to Prove what he had Represented as held by Mr. B. to be *Erroneous*, and *Episcopian* or *Socinian*. But to make it Evident that Mr. B. Embraced these *Opinions*,

leaving it to the Learned *Bishop* and *Principal* to consider, whether they were not of such a kind, as where receiv'd, prepared the way for the letting in amongst them the *Socinian Errors*. And our Author has been so Civil to Mr. L. as to own the Charge to be *true*, whereby the way is made more plain and easy for those Worthy Persons to determine the Matter proposed to 'em. For which, we are Owing to the Author's Mistakes, and his too hasty entrance on the Answering a Book, whose manifest Design, he could not with all his Sharpness *Penetrate* into.

What is here Urged, is a full *Reply* to the Gentleman's Answer, and nothing more need be said unto it, and had I not a Respect for the *Young Man*, I would have said no more. But least he should fancy, that the saying no more unto his *Plea*, is, because it is (as some of his own size vainly talk) Unanswerable, I will enlarge this *Specimen*, and add, that

§ 2. The Author hath found out several *Distinctions*, even where there is no *Difference*.

'Mr. L. (saith he) is so Confused and Unsteady in the forming his Objection, that we can hardly guess what it is he means. Sometimes he speaks of the *Sufferings of Christ*, as an *Act of Restoral Justice*, and a *Judicial Act* of God, where, one would think he considers them as *Inflicted* by God; and yet, in other places, he speaks of them as *Acts of Justice*, where 'tis not certain, but he

‘ he may refer to ’em as undertaken by Christ.
 ‘ *Now these TWO ARE FAR from being the*
 ‘ *SAME THING.* Pag. 33.

The *Distinction* he has here found out, is between the *Considering* Christs Sufferings, as an *Act of Rectoral Justice*, as a *Judicial Act of God*, and as *Acts of Justice*: But, where lieth the *Difference* between them? Note, I pray you, here’s not a Word of Christ’s *Undertaking*, but of the *Sufferings* he undertook to bear; which (saith Mr. L.) are *Acts of Justice*, or, if you will, are an *Act of Rectoral Justice*, a *Judicial Act of God’s Justice*; that is, Christ having undertaken to suffer the Punishment due to us for Sin, he took on himself the Guilt of our Sins, and God proceeded against him in a *Judicial* way, and *justly* punished him for them.

However, it is not certain (saith our Pleader) but Mr. L. may refer to ’em as undertaken by Christ. And what, if he did? what would he thence infer? that Christ was not *UNRIGHTEOUS* in Undertaking and Undergoing those Sufferings. And doth Mr. L. deny this? No, he doth not. Doth his granting it, Obscure and Confound? By no means. It doth only clear the Point in Controversy, that Christ having undertaken to suffer the Punishment due for our Sins, his Sufferings were an *Act of Justice*, of *Rectoral Justice*, a *Judicial Act of God’s Justice*; and that God, as a Righteous Judge, Inflicted them upon him.

However, it must be still remembred, that Mr. L. speaks not here of Christ's *Undertaking*, but of the Sufferings he *undertook* to bear, which are an Act of God's Justice, of his Rectoral Justice; yea, a *Judicial Act of God's Justice*, which indeed supposes, that Christ appeared before God's *Tribunal* as a Sinner, (being so by *Imputation*) that our Sins were charged upon him, and he Suffered *Justly* for them. But where is the *Difference*? No where but in the *Pleaders Inventive Faculty*, who has found out the *Philosophers Stone*, even a *Distinction without a Difference*, whereby he may say what he lists, and by the help of *such* a Distinction, come off clearly. His Adversary *may mean so, or so*, tho' his meaning is so very plain, that there is no place left for Doubt, and no room for any Distinction; but what is without a Difference. I might give other Instances of this Nature; but I'll spare him, and go on to show,

§ 3. The Author's Profound Knowledge of the Controversy, and of Mr. Baxter's Judgment about it.

The Controversy may be reduced to this Head, *Whether Christ's Sufferings be properly a Punishment for our Sins?* If they be properly a Punishment for our Sins, they must be by *Vertue* of the *Sanction* of the Law.

And the R. R. Bishop of W. who affirms Christ's Sufferings to be a *proper Punishment*, adds, that our Saviour's *Sufferings* were by

VER-

VERTUE of the SANCTION of the DIVINE LAW. But what faith our Author unto this? 'We must (he tells us) *Distinguish* 'between a *Sanction* in a more LOOSE and 'GENERAL SENSE, and in a more 'STRICT and PROPER Sense. Accordingly we say, ——— 2. If we understand the 'Word in a LOOSER and more General 'Sense, as signifying only an ORDINATI- 'ON at large, we may say, *Sancitum fuit* : 'It was Ordained, Enacted by the LAW OF 'MEDIATION, that he should suffer for 'Sin, and so he was OBLIGED to suffer by 'VERTUE of that SANCTION. Pag. 43.

Now, consider whether this Gentleman Writes as one that understands this Controversy? For (1) The Controversy is about that *Sanction*, by Vertue whereof Sufferings become properly a Punishment; which *Sanction* is of a Distinct Nature from a *Command*, being added to enforce it. And what more Evident, than that to *do* or *suffer* what the Law commands, is *Obedience*, not *Punishment*. That a proper *Punishment* as *SUCH* falls within the Circle of the *Threatning*, and no otherwise Respects the *Commandment*, than as it is the effect of its *Transgression*. So *Justinian* SANCTIONES vocamus Eas Legum Partes, quibus PÆNAS Constituimus ad versus EOS, qui CONTRA LEGES fecerint. *De Rev. Divis.* § 8.

2. That the *Mediatorial Law* is without a *Sanction*, there was no Penalty annex'd to enforce

force Obedience; for 'twas impossible for our Saviour, who alone was *obliged* by it, to Violate or Transgress it. And Mr. Baxter constantly declared, that the *Mediatorial Law* was without a *Sanction*; that Christ's Sufferings were not by Vertue of the Sanction of the Law, or as he usually Expressed it, they were not *Ex obligatione Legis*. However

3. This *Extraordinary Pleader*, whilst he is Writing in Defence of Mr. B's Judgment in this *particular*, undertakes very Learnedly to prove what Mr. B. denied; for he has out-done that Great Man, even in his Distinguishing Faculty, and has found out how it may be said, that *Christ Suffered* by Vertue of the *Sanction* of that Law, which hath no *Sanction*, which he doth by *distributing* a *Pænal Sanction*, into a *Sanction*, properly *Pænal*, and into a *Sanction*, that is not *Pænal*, for his *Pænal Sanction*, which is to be taken in a *Looser* Sense is not a *Pænal Sanction*; it is only an *Ordination at large*. But,

4. Let us enquire *how far* this Man's Profound Knowledge of Mr. B's Notions has lead him? And how Admirably he has defended Mr. B. when he tells us, that by *Sanction* of the *Law* we may understand *Sancitum fuit*. 'twas *Ordained* and *Enacted* in the *Mediatorial Law*: Now, that we may make a full Discovery we must observe, (1.) That by the *Law of Mediation*, Mr. B. means the Covenant of Redemption made with the Son of God from all

all Eternity. And agreeably he Affirms, that *Christs sufferings* were *ex Obligatione SOLIUS sponſionis Proprie*, and the *Fathers Consent*, which he expreſſes after the manner of a *Covenant*; and at laſt he reduceth it to the *Decree*, *Promise*, and *Prophetical Prediction*. His words are, *Quod ſœdus Dei cum Chriſto, nondum Incarnato, vocant, eſt TANTUM DEI DECRETUM, PROMISSIO, & PROPHE- TICA PREDICTIO.* *Meth. Theol. par. 3. c. 1. qu. 3, p. 30*, wherefore (2) Let us ſet this *Man's Defence*, and the *Notion* he *Defends* together; for by comparing them, the deep Inſight our Author has into Mr. *B's*. Principles will the more clearly appear, and we ſhall attain to the knowledge of a *New Doctrin*e, which lay hid till this Gentleman made the *Discovery*. Namely, that *Chriſt* ſuffered by virtue of the *Sanction* of the *Decree*, by the *Sanction* of the *Promise*, and *Propheſie*: Yea more, that he ſuffered by the *Ordination* of the *Promise*, and *Prophetical Prediction*. But would Mr. *B.* think you, Reckon that *Man* worthy of the leaſt thanks, who uſeth ſuch ſhifts in his *Defence*? And who inſinuates, as if Mr. *B.* would have *Argued* ſo *Ridiculous*ly as his *Pleader* does? no ſurely, Mr. *B.* had more *Senſe*, and *Conſcience* than to *Aſſirm* what this *Man* has done about the *Sanction* of the *Law*. But,

5. The *Notion* Mr. *B.* eſpouſeth, when he *Speaks* of the *Causes* of *Christs Sufferings* as confin'd to the *Sponſion* of *Chriſt*, and the

consent of the Father, amounts to no more, than what *Grotius* has substantially confuted in his Discourse of Christs satisfaction against *Socinus*, who held, that besides the will of God and of Christ himself, no other Legitimate Cause of Christs Sufferings could be Assigned. Mr. *Baxters* words were *ex Obligatione SOLIUS Sponsionis Propriae*, and the *Fathers Consent*. And it must be also Remark-ed,

6. That the Definition, which Mr. *B.* took out of *Scotus*, and gives of our Saviours satisfaction, is Conform to what I Affirm. It is this, *Satisfactio est Redditio Equivalentis alias Indebiti*, or thus, *Satisfactio Stricte sumpta est Redditio Equivalentis Indebiti pro ipso Debito*.

That we may Comprehend the full Scope of *Scotus* and his Followers, we must consider, (1) That that Justice, which requires Satisfaction, exacts an Equality between thing and thing. And as *Gabriel Biell* has it. The Adverb [*Satis*] imports an Equal Correspondence, and Agreement between the thing that is Rendered, and the other for which it is so, whether it be in Benefits, or Punishments; whence it follows (as *Biell* adds) that the rendering less for our Sin, than what Divine Justice expects, is not Satisfaction. And, accordingly they Assert, that the Satisfaction Christ made is *ex Rigore Justitiae*, whereby they are as high in their Expressions about it, as ever Mr. *B.* has been. And yet, (2) they hold that this Equivalent is no more than what a *meer Man* can ren-

render unto God. For their *Affertion* is, *Purus Homo POTEST SATIS FACERE* perfecte ad æqualitatem pro delictis Coram Deo. If you ask how is it possible for a meer Man to do so? *Biell* will tell you, that the *Equivalent*, tho' it Imports the Equality of one thing to another ex Rigore *Justitie*, yet it is prout *Sapiens determinabit*, and if the Infinitely *Wise* God will Accept of what a meer Man can do, what is Accepted is an *Equivalent*, according to the *Strictness* of *Commutative Justice*; whereupon *Scotus* saith, *Attritio per GRATIAM Efficitur ÆQUIVALENS*, et ex alias *Indebitis* est—ad *PERFECTAM* vero *Satisfactionem* satis est, quod sit *Redditio* *Equivalentis* ex *Indebitis*: lib 4. dist. 15, q. 1. so that this *Equivalent*, tho' ex Rigore *Justitie*, it is *Perfect Satisfaction*, yet is it grounded on *Gods Gracious Acceptation*, and therefore can be no other than a *Satisfaction* to the *Divine Will*.

(7) That Mr. B. who Borrowed his Notion [of *Christs Satisfaction*] from *Scotus*, meant no more by his *Equivalent*, is manifest from what he saith. *Metb. Theol. par. 3. C. 1. pag. 10.* At *BENEFACTOR* *Suâ Naturâ* *Benignissimus*, & *Rector Sapientissimus PATERNO AFFECTU REGENS* dum ad *Ignoscendum*, & *Benefaciendum* *MAXIME Propensus* est, *Alterius Bonitatem*, & *Obedientiam potest Accipere ut medium ad* *Justitiæ suæ Demonstrationem*, & *Satisfactionem SUFFICIENTES*, & ad *OMNIA VENIÆ Incommoda devota*

tanda *IDONEUM*, mind it. A Benefactor in his own nature most *Benigne*, and the most *Wise Rector*, Governing with *Fatherly Affection*, whilst he is *MOST PROPENSE* to *Pardon* and do good, *MAY ACCEPT* of the Goodness and Obedience of another, as a *mean SUFFICIENT*, to *Demonstrate* and *Satisfy Justice*, and as a fit Expedient for the avoiding all the Inconveniencies that would otherwise arise from his Granting a *Free Pardon*. To which I will add what he saith, p. 55. *Rector, qua supra Leges, Satisfactionem Recipere potest, etiam per OPUS ALIQUOD PRÆSTANTISSIMUM*, the Fatherly Affect on and free Grace of God may *ACCEPT* of Obedience, or other good Work for a *sufficient* and *full Satisfaction*. This is Mr. *Bs.* Notion of *Satisfaction*, which properly speaking is not to the *Law*, nor to the *Law-giver* as such only, but to a *Rector*, as He is *above Law*; that is, as He is *Absolute Lord*, and *Sovereign*, which is sufficient to place it beyond Contradiction, that the satisfaction Mr. *B.* is for, is not to God's *Justice*, but to his *Will* and *Pleasure*, and his *Equivalent* is founded on *Divine Acceptilation*.

Now, if our *Author* had understood Mr. *B.* and had any tollerable Acquaintance with this Controversie, or with the Writings of *Grotius* and *Vossius*, and the Reformed, could he talk after this rate, and attempt to Conciliate Mr. *B.* and them by his *Sanctum fuit*?

The *Protestants* constantly declare, that Christ's Satisfaction was to the *Law*, that His Sufferings were by Virtue of its *Penal Sanction*, and therefore a *Proper Punishment*. Mr. B. is most exprefs, that Christ did not satisfy the *Law*, that His Sufferings were not by Virtue of the *Sanction* of any *Law*, and were not *Properly Penal*. But this Gentleman, who Writes with such an Air, as if he thought himself one of the *First Rate-Men*, steps in with his Distinction of *Looser*, and *more Strict*, and removes the *Mountain*, which was betwixt the *Reformed* and Mr. B. by showing *How* they may all agree in *aliquo tertio*, that is, they shall all have leave to say, that Christ's Sufferings were by *Virtue* of the *Sanction* of the *LAW*, meaning as he tells you, the *Law of Mediation*. But if he had understood that by *Sanction* of the *Law*, the *Protestants* and Mr. B. too, mean a *Penal Sanction*, and that Mr. B. is most Remote from holding a *Satisfaction* to the *Law*, could this Gentleman be so Senseless as to trouble the World with such *Trifling Imperinences*?

I could easily give several other Instances of this kind, but my design at present is but to give a *Specimen* of a *Reply*, and not a full *Reply*, and I have resolv'd to expose this *Pert Author* no further than an unavoidable necessity constrains me. And therefore I will only desire the Impartial Reader to observe that the Account here given of the Controversy, of Mr. B's Judgment, (as fetch'd from

Scorum,)

Scotus,) and of the *Authors Principles* about it, together with his Defence of Mr. B. by the help of an unaccountable, and (Perhaps) unheard of *Engine*, viz. his *Sancitum fuit*, may without any close *Application*, supply us with a Remarkable Evincement of the *Authors Profound Knowledge of these things*. But,

§ 4. The Author is so very *Sagacious* as to Espy in the *Writings* of *Grotius* and *Vossius*, what is not in them, and can see reason enough to conclude, that what is *expressly* in 'em, is not there. For he affirms.

1. That this Man [Mr. L.] is the *first* that ever Asserted, our Sins were properly the Meritorious cause of Christ's Sufferings. (Pag. 115.

2. That tho' *Grotius* mentions a *Meritorious Cause*, and *Vossius* a *truly Meritorious Cause*, yet they do not hold our Sins to be properly the *Meritorious Cause* of Christ's Sufferings. (Pag. 109, 110.)

3. That the *Real, Proper Meritorious Cause* of Christ's Sufferings, our Sins could not be, unless, they in a *strict and proper Sense*, *deserv'd* that Christ should Die. (Pag. 111.)

Now I will humbly take leave of the Author, to try how exactly he has represented *Grotius* and *Vossius*, which I do verily believe

lieve is according to the best of his Skill and Understanding in these Matters.

1. To begin with *Grotius*, of whom he writes thus: 'Tho' *Grotius* doth affirm, (as 'is intimated *Appeale*, pag. 6.) That *Præter* ' *Dei & Christi voluntatem datur Causa AN-* ' *TECEDENS LEGITIMA Mortis Christi*, ' yet he distinguisheth once and again betwixt ' *Punishment taken Personally and Impersonally*. ' By *Punishment taken Personally*, he means ' the *Sufferings of Christ as HIS*: By *Punish-* ' *ment taken Impersonally*, he means the *SUF-* ' *FERINGS of Christ, considered ONLY as* ' *SUFFERINGS*. And he expressly tells us, ' that our Sins were only the *Meritorious* ' Cause of Christ's Sufferings in this latter ' Sense. For thus he speaks: ' *Illud quoq;* ' *Reprehensione Indiget, &c.* This is the Ac- count our *Author* gives of the Learned *Groti-* *us*, about which, I observe,

1. That if by *Punishment taken Impersonal-* *ly*, (I'll Accommodate my self to the *Author* at present) *Grotius* means the Sufferings of Christ, considered *ONLY as SUFFERINGS*, then they could not be a proper *Punishment*; for *Sufferings*, considered *ONLY as Suffer-* *ings*, cannot, under that consideration only, be a proper *Punishment*, because *Sufferings pro-* *perly Penal*, must be considered as having a Relation unto *Sin*, which is excluded by the *Pleaders [only.]* But then, why doth he add,

C

2. That

2. That our Sins were the Meritorious cause of Christ's Sufferings, taken in this latter Sense, of being considered only as Sufferings: For, if you consider his Sufferings only *AS Sufferings*, how can you take in, under that single Consideration, the relation these Sufferings have to our Sins, as their Meritorious Cause? But,

3. That I may give you the Genuine Sense of *Grotius*, it must be observed, (1.) That *Grotius*, in the very place our Author refers unto, is Answering an Objection raised by *Socinus* against Christ's Suffering a proper Punishment. His Objection is, 'That there cannot be any *Legitimate* cause of Christ's Sufferings, besides the *Will* of God and Christ, 'unless we say, that Christ himself *Merited* 'to Die. This is the Objection. And it must be yielded; that no Sufferings can be properly *Penal*, unless they have an *Essential* respect unto *Sin*, as their *Meritorious Cause*. Thus much all of every Perswasion, who understand this Controversy, do own and acknowledge.

Well then, saith *Socinus* and his followers, If Christ's Sufferings were properly *Penal*, then there must be the *Merit* (which is *Sin*) in Christ: For, if there be any *Legitimate cause* of Christ's Sufferings, besides the *Will* of God and Christ, it must be *Merit*, *Christ* must *Merit his own Death*. To this *Grotius* Answers,

2. 'That

2. 'That *Socinus* is to be Reprov'd for his
 ' Arguing after this Rate. For altho' there
 ' be *MERIT* in the *Antecedent Cause*, as
 ' we have already said, yet it must be ta-
 ' ken *Impersonally*. Our Sins *Merited* that
 ' *Punishment* should be endured: But that
 ' the *Punishment* should be *Collated* on *Christ*;
 ' this, we do so Refer to the *Will of God*,
 ' and *Christ*, as that *Will* also hath its *Causes*;
 ' Not in *Christ's Merit*, (who though He
 ' knew no Sin, was yet made Sin by God) but
 ' in *Christ's* being most eminently Adapted
 ' to be a most Illustrious Example; which
 ' lyeth as well in a most *Intimate* and close
 ' *Conjunction* of Himself with us, as in the
 ' *Incomparable Dignity* and *Worth* of his
 ' Person. So far *Grotius*, who speaks of *Imper-*
 ' *sonal Merit*, not of *Impersonal Punishment*; for
 ' the *Punishment* He bore was on his *Person*.
 ' Tho' 'twas not *Meritum Persona*, yet 'twas
 ' *Pena Persona*.

3. The Truth affirm'd by *Grotius* is clear-
 ' ed by Adducing an Instance or two out of
 ' Scripture. The first is that of *David* and
 ' his Child. 'Why did *David's* Child die,
 ' (saith *Grotius*.) The *Antecedent Cause* is
 ' manifest. Because, By his Sin he had given
 ' great occasion to the *Enemies of the Lord* to
 ' *Blaspheme*, the Child that is Born unto him
 ' shall surely Die. Here is therefore *MERIT*,
 ' but not of the Child. The second instance is
 ' of *Ahab's* Posterity, who were Punished be-
 ' yond

‘yond the *Desert* of their own *Sins*. God had a Respect to the *MERIT* of *Ahabs* *Sins* in *Punishing* his Posterity. Whence it appears, that *MERIT* is certainly the *Antecedent Cause* of *Punishment*; but not always the *MERIT* of the *Person* that is *Punished*. So plain it is, That *Grotius* did not by the Term [*Impersonal*] give up the Cause to *Socinus*, as in good earnest he would have done, had he spoken of *Impersonal Punishment*, as signifying *Sufferings*, only as *Sufferings*; which, as such, could not be Properly *Penal*. No, *Grotius*, as a good Disputant, keeps to the Matter in Hand; To *Socinus*’s Objection, which with Clearness he Answers, by telling us, that its true, Every Proper *Punishment* has *Merit* for its *Antecedent Cause*, but this *Merit*, as in the Case of *David*’s Child, and *Ahab*’s Posterity, is *Impersonal*, not the *Merit* of the *Person Punished*, but of *him*, for whom they are *Punished*. The *Merit* of *Christ*’s *Punishment* was Personally ours, for whom He was *Punished*.

This being the *Genuine Sense* of *Grotius*, I will submit it to the Judicious Reader to Consider, how this Gentleman has Represented him. I have given the Words of both, which may therefore the more easily be Compared. The Passage, taken out of *Grotius*, Is *Chap. 5.* in the Close of that *Chap.* And in the *Oxford Edition*, Anno 1636. it is p. 109. 110.

But

But doth he understand *Vossius* any better?
whether he doth or no, we will now consider.

2. *Vossius* is Represented to hold, that our Sins were *TRULY* the Meritorious Cause of our Saviours Sufferings; but not properly the Meritorious Cause. To this purpose (saith our Author) we find *Vossius* explaining himself, *Punitio omnis qua talis, sive Impersonaliter spectata, &c.* — *Vossius Respons. ad Ravensf. Cap. 12.* so that tho' they call them the meritorious Cause of Christs Sufferings, yet they plainly manifest, that they intend only they were meritorious of the Sufferings, he underwent (absolutely consider'd) and therefore may improperly be said to be meritorious of his Sufferings, but I no where find them, [viz. *Grotius* and *Vossius*] asserting our Sins to be the properly Meritorious Cause of Christs Sufferings. *Plea p. 116.*

This is the good Man's Sense of *Vossius*, for the clearer understanding it, I will be at the trouble of Translating this 12th Chapter, leaving it to be Examined by such as desire to see how the matter stands in Truth; fearing they will find that True of our Gentleman which *Vossius* Affirm'd of *Raven spekgerus*, when he said (as tis in this Chapter.) *In his ita versatur, ut omnia Confundat.*

Delphinum Sylvis appingens fluctibus Aprum.

For seeing Satisfaction is the Payment of a Price, or Punishment for our sins, that we may be Delivered from Misery,

‘ The *Evils* which Christ suffer’d, and the
 ‘ Good He procured *for us*, must be distinctly
 ‘ ly considered; the Good is an appeasing the
 ‘ *Fathers Wrath*. The *Evils* he endur’d
 ‘ were, his *Passion*, and *Death*, which must
 ‘ be either considered as it is *Punition, Simply*,
 ‘ and in *General*; or, as it is *Punition for*
 ‘ another, and a *Penal Translation*.

‘ The *Causes* of each of these must be distinctly Explained.

‘ *Liberation from Evil*, considered more
 ‘ Generally, doth not include the *mode* or
 ‘ manner of it, because it is *Liberation*, if
 ‘ without the *intervention* of a *Satisfaction*,
 ‘ we attain unto *Eternal Life* by meer *forgiveness*
 ‘ of our *Sins*. *Liberation* considered
 ‘ without a *Regard* to this *Mode*, hath for
 ‘ it’s *Internal moving Cause*, Gods goodness
 ‘ and *Mercy*; But for the *External moving*
 ‘ *Cause*, it has our *Misery*.

‘ The *Meritorious Cause* of our *Liberation*
 ‘ is, Christs *Satisfaction*, which (as we have
 ‘ said,) is to be considered either as *PUNITION*,
 ‘ or as the *Translation* of *Punishment*.

We are now come to the *Paragraph* our
 Author mentions, and I beseech you to consider it. ‘Tis this,

‘ All *Punition*, as *such* or considered *Impersonally*,
 ‘ hath the *Retributive Justice* of God
 ‘ for its *Internal moving Cause*: But for its
 ‘ *External moving Cause*, it hath our *Sins*;
 ‘ Considered in like manner *Impersonally*, and
 ‘ in the *General*, without a determination,
 whether

‘ whether He, who *Suffers* doth so *FOR HIS*
 ‘ *Own*, or *FOR anothers Sins*.

This is the Paragraph our Gentleman insists on, which is as much against him, as it’s possible for words to Express. For observe,

1. *Vossius* speaks of *PUNITIO* in General, as abstracted from *Persons*; and not of *SUFFERINGS*, considered only as *SUFFERINGS*.

2. *Punition*, in general includes in it the General Nature of *Punishment*; as it is an *Act of Justice*, and as it is *FOR Sin*. And Express mention is made of *Retributive Justice*, as the *Internal moving Cause* thereunto; and of *SIN*, as the *Procatartick*, or *External moving Cause* thereof. But *Vossius* goeth on to consider *Punition*, as it is for another. ‘ But *Punition*, as it is for another, or as it signifies ‘ the Translation of *Punishment*, there is manifestly a need of Gods *Mercy*, because this ‘ *Mercy* is the impulsive Cause, moving God ‘ to give us his Son. But our *Sins* were the ‘ Cause, why God, who gave his Son to us, ‘ would have his Son *Suffer* for the Good of ‘ *Mankind*. The *Internal moving Cause*, ‘ therefore why *Punishment* was Translated ‘ unto Christ, was Gods Goodness and *Mercy*, ‘ twas this *Mercy*, mov’d God to give his Son ‘ that we might not Perish. But our *Sins* ‘ were the *Procatartick* or *External Cause*, ‘ exacting Satisfaction: Our *Sins* hindered ‘ our being Delivered Simply from Misery, ‘ and made it necessary that our Freedom
 C 4 should

“ should be by the *Translation of our Punishment*
 “ over unto another.

This is the whole of the *Chapter* Referr’d unto. But where is there one Word mentioning that our Sins were but *Improperly* the *Meritorious Cause* of *Christ’s Sufferings* ; or where is the Passage from whence such a Sense can be *Rationally Inferred*. This may serve to shew how Clearly this Gentleman can see *that* to be in a Book, which really is not there. But yet,

3. He cannot discern what is set down *Literally* in the Writings of these *Great Men*.

“ This very Man (saith he, speaking of
 “ Mr. *L.*) is the *First* (so far as he hath
 “ yet observed) that ever asserted, our
 “ Sins were the *Properly Meritorious Cause*,
 “ &c. *Gratius*, *Vossius*, — do indeed
 “ speak of ’em as the *Meritorious Cause*. —
 “ Nor doth *Vossius* intend any thing more
 “ than *only* that they are *truly Meritori-*
ous, &c.

1. This Gentleman, according to what he has hitherto observed, cannot find any one before Mr. *L.* who asserts that our Sins were *Properly* the *Meritorious Cause* of *Christ’s Sufferings*, which is a Demonstration that his *Reading* and *Observations*, lye within a very narrow Compass. For,

2. *Gro-*

2. *Grotius*, and *Vossius* too, Affirm it.

1. *Grotius* speaking of the *Causes* of *Christ's Sufferings*, is Express that our *Sins* are the *Impulsive Cause*. And whereas there are several *Impulsive Causes*, he saith, it is in this place to be understood of a *Meritorious Cause*. *Grot. de Satisf. cap. 1. p. 6.* and in the next page, he is positive. *Manet illud inconcussum Phrasin ob Peccata, CAUSAM denotare IMPULSIVAM, & quidem MERITORIAM.*

But this Gentleman will, perhaps, say, that its not meant a of a *PROPER Cause*, but only as an *Improper One*.

Well, then let us look on the next Page forward but one, and see what *Grotius* saith to it. Now here he declares Expressly, that *PAUL's* denying that *Christ* died without a *Cause* doth clear it, that there must be some *PROPER Cause* of His Death. And in the Close of this Page, and the Entrance of the next, his Words are, *Nam si per Legem est Justitia, Christus jam sine Causa erit mortuus ex Contrario Designans CAUSAM PROPRIAM* our *se tradiderit Christus, Mortuus que sit.* So that *Grotius* declares Positively that our *Sins* are the *CAUSE*, the *IMPULSIVE*, the *MERITORIOUS Impulsive*; yea, the *PROPER Meritorious Impulsive Cause* of *Christ's Sufferings*.

2. *Vossius*

2. *Vossius* is as exprest as *Grotius*; yea, coming after him with his *Defence*, is more Particular and Distinct, shewing, that the Question Discussed between the *Orthodox*, and *Socinus*, is, *Whether*, when its said that *Christ Died for our Sins*, [*Pro* and *Propter*] its meant of an *ANTECEDENT Meritorious Cause*? Or only of a *Final Cause*?

To this Enquiry *Vossius* doth, in the *First* Place give the Sense of *Socinus*, which is, *that when the Holy Scriptures Speak of Christ's Dying* [*PROPTER PECCATA*] *FOR* our Sins, it must be understood of a Cause truly *Final*, not of an *ANTECEDENT MERITORIOUS CAUSE*; This *Chap. 16.* And in the next Chapter he gives the Judgment of the *Orthodox*, thus, The *Catholick Doctrine* is, *that our Sins are a truly Efficient Cause that Christ could not refuse to Die, and satisfy for our Sins themselves.*—— That this is the *PRINCIPAL Error* held by *Socinus*, who altho' now and then he Writes as if he Owned that our Sins seem to be taken for an *ANTECEDENT Cause*, yet doth never acknowledg an *Antecedent Legitimate*, which is truly, and Properly a *Meritorious Cause*.—— But these Phrases, [*OB, vel PROPTER Peccata, vel PRO Preccatis,*] as often as they are joyn'd to Sufferings, do, not only in Holy Scripture, but, in every Judicious Writer, signify an *Antecedent MERITORIOUS Cause*.

Thus

Thus *Vossius*, mentions a truly and properly, *Antecedent Legitimate*, (which is a) *Meritorious Cause* of *Christ's Sufferings*, as Affirm'd by the Embracers of the true *Catholick Faith*, in opposition to *Socinus*. But he who can see *Invisibles*, can't see what is most Plain and Obvious to every other Bodies View. But,

4. *Our Sins* (saith he) *could not be the Real Proper Meritorious Cause of Christ's Sufferings unless, they in a strict and proper Sence, DESERVED THAT CHRIST SHOULD DIE.*

Here is a Bold Assertion without one Word of Proof, which is his way. Now let us Examine it.

1. He can't Distinguish between these two Propositions, *viz. That our Sins were the Proper Meritorious Cause of Christ's Sufferings*; and, that *our Sins DESERVED that Christ should Die*. Whereas the *First* Refers us to *WHAT* Christ had *Undertaken*, the other to *Christ's UNDERTAKING it self*. The Lord Christ by his own Sponson, with the Fathers Consent, Undertook to Bear the Punishment Due to us for our Sins; where note, that the *Undertaking* was only from *Christ's Sponson*, a thing our Sins never *Deserved*. The Desert of Sin is Wrath, simply Wrath, without the least grain of a Blessing in it, and *Christ's Undertaking to Suffer*

Suffer for us is the Greatest Blessing. But then, the *Thing UNDERTAKEN*, is a Suffering the *Punishment Due* to us for Sin. And its well known, that every Punishment must have its *Proper Meritorious Cause*; and that Sin is its *Cause*, its *Proper Meritorious Cause*. But whose Sin? Christ who Suffered the *Punishment* never Sinned; and yet the *Punishment* Christ endured had its *Proper Meritorious Cause*, which could not be, unless our Sin had been that *Merit*.

2. This is Illustrated by what is said in Scripture of *David* and his Child. *David's* Sin was the *True Proper Meritorious Cause* of the Childs *Punishment*, yet *David* did not, in a *strict proper Sense* Deserve, that the Child, and not himself, should be Punished. 'Twas Gods Goodness to *David*, that his Sin was *Translated* to the Child; and the Child *Punished* for it. But *David*, by his Sin Deserved not that Favour, 2 *Sam.* 12. 13, 14, The same is Cleared by what is in 2 *Sam.* 24. where *David Sinned*, and his Sin was the *Proper Meritorious Cause* of Punishment, and this Punishment Inflicted on the People. The People were Punished, but the *Proper Merit* of that Punishment was *David's Sin*, and yet *David* did not in a *strict and proper Sense* Deserve, that the Punishment should be laid on the People. That was God's own *Act*, yea a Transferring the Punishment from *David* to the People was Gods Mercy unto *David*, and not what *David* had Deserved.

So

So clear it is, that our Sins may be the proper *Meritorious Cause* of Christ's *Sufferings*, tho' our Sins never deserved. that Christ should be the *Sufferer*. Christ came under the Violated *Law for us*, by his own Sponfion and the Father's Consent; but being under the *Law*, he was made a *Curse* for us; he was bound by Vertue of its Sanction, to bear the Punishment of our Sins; and when he suffered, our Sins were the proper Meritorious Cause of his Sufferings.

This may suffice to shew the vanity and falshood of his bold Assertion. I will now consider how good he is at *Reasoning*, for he fancyeth himself to have an excelling *Faculty* that way.

§ 5. This Author will have it, that Mr. L. doth Embrace an opinion, which he doth most vehemently Reject, which he will Right or wrong make out by the strength of his own Reason.

Mr. L. in concurrence with the Common Sentiment of Protestants, Affirmed, that *Christ by his own Sponfion, and by the WILL of the Father, came under the Obligation of the Violated Law, and so stood BOUND by this Law to Suffer*. But Mr. Pleader will have it, that Mr. L. holds the contrary, namely, that Christ came not under the Violated Law by his own *Sponfion*, but came under it by being a Violater of it, or as an *Antecedent surety*, and that the Law ran thus *Disjunctively*, [*Thou or thy Surety*.] Tho' Mr. L. in his Appeal,

p. 5. assured the R. R. Bishop of W. that his true Sense was, *that when the Law was first given to Adam, Christ was not in or under its Obligation, it did not run [Thou or thy Surety for thee,]* yet this Author will have it that, Mr. L. holds what is contrary to his Avowed Principles. And he will prove it too. But how? By two Invincible Arguments, which have all that force and power in 'em, that an *uncommon Assurance* can supply 'em with. But may we not adventure to cast an Eye upon 'em? Where are they? Indeed it's not easy to tell *THAT*: They lie very deep, and neither the *Reason* not its *Force* can be easily found out. Tho' what he saith on this occasion, is in p. 17, 18, &c. where he is positive, 'That if Christ did Suffer by Vertue of the Violated Law, then it *MUST NEEDS* be, that he was a *Violater* of the *Law* himself; or that the *Law* must be *Dis-junctive*, [*Thou or thy Surety.*] And why must one of these be? His Reason is. *It cannot* (with any appearance of Reason) be *denied*. Why so? *He could not Suffer by Vertue of that Law, unless he were under the reach of it.* Very true. But what is this to the purpose? His saying is, *How could he be any other way under the reach of that Law*, than one of these two. The Answer (say I) is easy, *viz.* By his coming under it with the Father's consent, and thro' his own Sponson, to which his Reply is. *This is indeed a THIRD way pretended by Mr. L.* But, 'tis strange he should need to be told, that if the *OBLIGATION* Christ laid

laid himself under to suffer, was as *EXACTLY THE SAME* with that we lay under, as it was *POSSIBLE* to be ; yet the Change that was made in the Person obliged to Suffer, did alter the form of it, and make it truly another *LAW*, another *Obligation*, and not that of the *Original Law*, otherwise than *Materially ONLY*.

This is his *first Argument*, which amounts to this, that Christ was not by his Sponson, brought under the Violated Law, because it was *impossible* for him to be so. His coming under it, makes a change of the *Formal Obligation*. But how doth he prove this ? *Why*, he saith it, and will Appeal to all the Learned in the Law, that it is so.

Let us then put his Argument into form, and consider *what* it is he is to prove, and *how* he doth it.

1. The thing to be proved, is, *that Christ came not by his Sponson, under the Obligation of the Violated Law for us.*

2. His *Proof*. What was *impossible* for Christ to do, he did not.

But it was impossible for Christ to come under the Obligation of the Violated Law for us. *Ergo.*

The *Minor* is thus proved.

If when a Person would come under the Obligation of the Law for another, the *Change* that is made of the Person, obliged to Suffer, doth

doth *Alter* the Form of it, and make it truly *ANOTHER LAW*, another Obligation, it is *IMPOSSIBLE* for Christ to come under the Obligation of the Violated Law for us.

Sed verum Prius Ergo.

But how doth he prove that another's coming under the Obligation doth *Alter* the Form of that Obligation? very Learnedly, for saith he, 'I dare Appeal to all the Learned in the Law, whether the Obligation be not another, whether the Law, by vertue whereof he Suffers, be not differing from that which Condemned the Malefactor himself.

Thus his bare Assertion, and Appeal with his Ability and Inability, to conceive, is the only Reason he gives to prove, that Christ COULD not by his own Sponson come under the Obligation of the Violated Law FOR US. 'So that (adds he) if Christ did Suffer by vertue of the Violated Law, 'tis NOT TO BE CONCEIVED how the threatning of that Law could reach him, unless he were either a Violater of it himself, or an Antecedent Surety.

It is not (he saith) to be conceiv'd by him, therefore by none. Well, for once, Let it be as he can conceive it. But, how is that? It must be by Christs being a Violater of this Law himself; or by his being an Antecedent Surety. He can (its like) conceive how it can be one of these ways. One of which we must (he saith) take; and take which we will, he will drive us,

us, (if we will be consistent) to some *Blasphemous Consequences*.

But, I am of opinion, he cannot without a *Blasphemous Supposition* lay a Foundation, on which to set his Engine, that he may force the first Blasphemous Consequence from our Doctrine.

He saith, it must be one of these two ways: And he supposes both these ways *possible*, opposing them as *Blasphemous* and *Subversive* of the *whole Gospel*.

For greater clearness, we will consider his first *possible* way, as laid down in contra-distinction to the *Second*, which supposes that Christ could come under the Threatning of the Law, by being a Violater of it *himself*. But (say I) Christ could not *possibly* come under the Obligation of the Law this *Way*, unless it had been *possible* for him, who is *God-man*, to be a Violater of the Law himself. And his supposition of the *former*, carries in it an acknowledgment of the *latter*, without which our Author cannot have the least pretence for his Loading the *Protestant Faith* with the Reproachful Insinuations, as if it had been full of Blasphemous Consequences.

For our Authors help, we will be more distinct, and particular in our examination of this *powerful Argument*.

1. He conceives it *possible* for Christ to come under the *Threatning* of the Law for another, by being a Violater of it himself.

Now this Conception destroys the force of
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his foregoing Argument, which is, that the *Change* of the Person *Alters* the *Form* of the Obligation; where note, it is *Another's* coming under the Obligation, that *alters* the *Form* of that Obligation. Whether that other be *Innocent* or *Noent*, makes no difference in this Case; For whether the one or the other, it is still *another Person*, and the coming of *ANOTHER* Person under the Obligation (he saith, p. 18.) alters the *Form* of it.

Well then, tho' Christ had been a Violater of the Law, what is that to us? we have *Violated* it, and are for our own Violation under the Threatning. And the Controversie is not whether Christ was under the Threatning for *himself*, but *for us*? and as he comes under the Threatning for us, it is *another Person*, that comes under it; Here is a change of the Person, and therefore a change of the Obligation. His words are, *the CHANGE made in the Person obliged to Suffer, ALTERS the FORM* of it, and *makes it truly another LAW, another Obligation*; So that here he conceives it *possible* for Christ to come under the Obligation for another without making an *alteration* of its *Form*, which is directly contradictory unto, and subversive of his former Argument. Which will appear more plainly, if we consider

2. That the Authors supposing it *possible* for Christ to come under the Threatning of the Law *for us* by being a *Violater* of it, doth necessarily infer, that he supposes it *POSSIBLE*

BLE for Christ to come under the *formal Obligation* of the Law, without making it *another Law*.

The Gentlemans *Conception is General*, for one to come under the Obligation of a Law for another is to alter the *Form* of it, and make it *another Law*. And it must be *acknowledged*, that if the change of the *Person* will make an alteration in the *Form* of one Obligation, 'twill do so in another. If the change of the *Person* obliged to Suffer, alters the *Formal Obligation* of the Threatning, a Change of the *Person* obliged to obey, will alter the *Formal Obligation* of the Precept, and make it truly another *Law*, another *Obligation*, and not that of the *Original Law*, otherwise than *material only*. On the other hand, it's as true, that if another can come under one Obligation for *me*, without altering its form: He may also come under another Obligation, without altering the *form* thereof.

But this Gentleman conceives it *possible* for Christ to come under the *Formal Obligation* of the Precept for us, as he supposes it *possible* for him to be a Violater of it for us. For he, who *CANNOT* come under the Obligation of the *Precept*, cannot be a *Violater* of it. And he, who *CAN* be a Violater of it, can come under its *Formal Obligation*, yea, he must be supposed to be under it, *Antecedently* to the Conception of his being a Violater of it. For where no Law, there no possibility of *Violating* it. So that we have from

his own Supposition gained, that it's *possible* for Christ, to come under the Formal Obligation of the *Commandment for us*, Antecedently to his Violating it, and therefore the change of the Person obliged, doth not alter, in this Instance, the form of the Obligation, and consequently for the Reason above the Change of the Person, alters not the Obligation in the other neither, which puts it out of all doubt, that Christ could come under the Threatning of the Law, without a Change of its *Formal Obligation* for us. Once more,

3. This Author, tho' he can't conceive it possible for Christ to come within the reach of the Threatning by his *own Sponson*, and the *Father's Consent*: yet he can distinctly perceive, that he *COULD* come under it for us, without his *own Sponson*, and his Father's Consent, yea, and without his being an *Antecedent Surety* too; which he opposeth to his being a *Violater* of the *Law*; whence it follows, that according to our Author, Christ can do without his *Sponson*, what he *could not do with it*, &c. And *must own*, that it's *possible* for one Person to come under the Law for another, without *altering* the *form* of its *Obligation*; whereby the *strength* of his principal Argument is broken, and the Protestant Doctrine [of Christ's *coming under the threatning* of the *Law for us*, by his *own Sponson* and the *Father's Consent*] remains *Unshaken*.

What has been said on this occasion, might excuse us from speaking any thing to what he says of an Antecedent Surety. For, if it be possible for Christ to come under the Obligation of the *Law*, without altering the *form* thereof, (as we have from his own Supposition proved) then it unavoidably follows, that his Discourse about the absurd consequences, which he draweth from the consideration of Christ's being an Antecedent Surety, is nothing to our purpose, and his charging 'em upon us, is as Impertinent and Frivolous, as it is *Unjust*.

However, one word to it, upon his own Principles, which are, that it's *Blasphemy* to say Christ *Suffer'd* the *same Punishment* that was *due to us*, because then he must have been **ALIENATED** from **THE LIFE OF** God, **DEAD** in *Trespases* and *Sins*, *deserted of the Spirit of Holiness*, and his Soul over-run with *Outragious and Impetuous Lusts*, all which, under one Consideration is our **PUNISHMENT**, tho' under another respect it be our **SIN**, p. 31.

This is our Author's *Principle*, and yet he supposes, that it was possible for Christ to be our *Antecedent Surety*, and come within the reach of this Threatning, that is, according unto him, it was possible for Christ to be alienated from the Life of God, &c. to which I'll give no other Answer than this, viz. That it is as real *Blasphemy* to suppose it possible for Christ to be Alienated from the Life of God, &c. as it is, that he was *actually* **Alienated**,

nated, only it must be observed, that they, who hold Christ to be an *Antecedent Surety*, deny the Consequences, he fastens on their Notions; and this *Man* supposes it *possible*, and asserts, that the Blasphemy follows, from what he doth suppose to be *possible for Christ to be*.

But to his *Appeal*. I *dare appeal* (saith he) to *ALL the Learned* in the *Law*. This is indeed *BOLD* and *DARING*, for him to Appeal to all the Learned in the *Law*, who never had *time* to Read the *least part of that number*, and who cannot understand that little he has Read even in *Grotius* and *Vossius*, as I have already shown.

However, I will only make my *Appeal* to the *Holy Ghost*, to whose *Decision*, (whether he will or not) I do resolve, by the Grace of God, to abide. The places I refer to, are *Gal. 4. 4, 5. chap. 3. 13.*

In *Gal. 4. 4, 5.* it's said, that Christ was made under the *Law*, to *REDEEM* them that were *under the Law*, and seeing it is to *REDEEM* us from it, he was under it *for us*.

He was made under that very *Law* which held *ALL*, whether *Jew* or *Gentile*, in Bondage. For the *Redeemed* are not confined to the Land of *Jewry* nor to the House of *Israel*, and therefore seeing Christ came under the *Law* to Redeem the *Gentiles* as well as the *Jews*, he came not only under the *Law*, peculiar to that People, but under the very *Law* all had Transgressed.

The same is affirmed, *Gal. 3. 13.* where it's expressed, that *Christ was made a CURSE FOR*

FOR US: And, whoever was *made a Curse*, was within the reach of the *THREATNING*; the *Curse* being the *EVIL* threatned against *SIN*, as in p. 10. which was not only against the *Jews*, but against the *Gentiles* also, as appears manifestly, by comparing the 14th verse with the 13th, where the Reason assigned, why Christ was made a *Curse*, is, *that the BLESSING of Abraham might come on the GENTILES through Jesus Christ*; and therefore it must be granted, that our Saviour was under the *threatning* of that Law, which we *Transgressed*, and Suffered by *Vertue* of its *Sanction*.

These Texts are sufficient to show, how the Holy Ghost has decided this Controversy, determining, that the Lord Christ was within the reach of the Violated Law, and suffered by Vertue of its Sanction: And I will leave it to the Conscience of this Author, to consider, whether it was not rather by his own Sponson with the Father's Consent, than either by his being the *Violuer of the Law himself*, or an *Antecedent Surety*, praying him also to observe, that from what I have urged out of the *Gallatians*, it is evident, that Christ came under the threatning of the Violated Law, and that his doing so was not impossible. But I farther assert,

§ 6. That the difference betwixt this *Author* and *Sound Protestants*, is more than *Verbal*. It is *REAL*, even in a point of the greatest moment and importance; and to

say it's only a *STRIFE* about *WORDS*, where there is an *Agreement* in *THINGS*, can only *Gratify* the common Enemy to our Holy Religion. For,

1. The Difference is about no *meaner Doctrine* than our *Saviour's Satisfaction*.

2. That it is not merely about the *WAY* of explaining a *real, proper and full Satisfaction* to the *Law* and *Justice* of God; but whether there be a *PROPER SATISFACTION* made to *God's Law* and *Justice* or not?

3. To a *PROPER Satisfaction* made to the *Law* and *Justice* of God, it is necessary, that *Christ's Sufferings* be by *Vertue* of the *Sanction* of the *Law*, and that they be a *proper Punishment*.

Whoever, therefore deny *Christ's Sufferings* to be by *Vertue* of the *Sanction* of the *Law* must be of *Opinion*, if they'll be consistent with themselves, that *properly speaking, Christ did not satisfy* the *Law*; and whoever holds, that *Christ's Sufferings* were not *properly Penal*, cannot Embrace the *Doctrine* of a *PROPER Satisfaction*. The Reason is manifest. For,

4. The *Perfolutio Pene pro peccatis nostris*, is the *Formal Reason* of a *proper Satisfaction*. So *Grotius*, amongst others, (*de Satisf. cap. 1. p. 14.*

And

And its well known, that *Forma dat nomen, & esse*; that *Qualis Forma, tale Formatum*. AS is the Punishment Suffered by our Saviour, SO is His Satisfaction. If the Punishment be but Improper, it can be but IMPROPERLY a Satisfaction. Once more.

5. Our Adversaries Declare Christ's Sufferings to be only IMPROPERLY, and MATERIALLY PÆNAL, as is Evident, not only by their denying Christ's Sufferings to be *Ex Obligatione Legis*; and that our Sins are their Meritorious Cause; but in express Terms they say, that tho' Christ's Sufferings may not be unaptly called Punishment, yet they are not properly, and formally; but Improperly, Analogically, and Materially a Punishment.

Mr. Baxter, in his *Methodus*, Par. 3. Ch. 1. Determ. 5. is exprefs once and again, That *Pæna PROPRIE sic dicta*, has for its Form the Relation of its Matter to a Meritorious Cause. That as the Fault is either Really, or by a false Estimation, so Punishment is Distinguished into that which is Due, *Ex Justitia*, and that which is Undue, and only *Ex Injustitia*, That Punishment properly so called is Due *Ex Justitia*, the other is Analogically a Punishment; Whence he adds, that the Word Punishment is Ambiguous; for its taken either in *Sensu Primo, & Famossissimo*, and so it is *IPSIUS DELINQUENTIS malum naturale*: But Punishment in *Sensu Secundo, & Analogico* is Undue,

Undue, and only *Ex Injustitia*. But what are we to understand by *Punishment in Sensu Primo, & Famossissimo*? Nothing more or less than a *Proper Punishment*, that has an *Essential Respect* unto Sin as its *Meritorious Cause*. For he opposes unto it, an *Analogical Punishment*, which hath not a *Direct, Immediate, and Essential*, but only a *Mediate, and Accidental Respect* unto Sin, as its *Pro-Causa Meritoria, Occasion, or Remote Cause*. But Mr. Pleader doth very boldly aver, 'that Mr. Baxter (so far as yet appears,) no where says, that the Sufferings of Christ are *Punishments Materially only*; nay, on the contrary, Mr. B. Argues from 'their Participating in the *Formal Reason* of 'Punishment, that they may *PROPERLY ENOUGH* be *SO Called*. *Quod nomen vero NON INEPTÉ PÆNA dicuntur dum ad Peccatum habent Relationem, &c. I* Reply,

1. That our Author Writes as if he never Read the *Appeal*, to which he would be thought to give an Answer. For saith he, Mr. B. (so far as it yet appears,) no where says, that the Sufferings of Christ are *Punishments MATERIALLY* only; whereas Mr. L. in his *Appeal*, p. 12. Refers to Mr. B's. *Universal Redemption*, where he saith, that Christ's Sufferings were the *same* which we Deserved *MATERIALLY*, but not *formally*. And p. 4. Mr. L. doth Quote Mr. B. saying, 'Christ's Sufferings had no *Real, Proper*

‘ *Proper Meritorious Cause*, — And therefore when I say, (they are Mr. B’s own Words) *Christ bore the Sufferings Due to us*, I mean it *MATERIALITER ONLY*. And who knoweth not, that Sufferings considered *Materialiter* only, can be but *MATERIALLY PÆNAL*; they are not *formally*, and *properly*; they are *ONLY Materially* a Punishment. He goeth on,

2. ‘ Nay, on the Contrary, Mr. B. Argues from their *Participating* in the *formal Reason* of Punishment. But where to find that Argument is not easy. For its well known, that the *formal Reason* of Punishment lyeth in the *Essential Respect* which Christs Sufferings have unto our Sin, as their *Meritorious Cause*. And Mr. B. constantly denies, that our Saviours Sufferings have any other Respect than what is *Accidental*, unto our Sin. But he assurcth us.

3. That Mr. B. farther declares, ‘ That Christs Sufferings may *PROPERLY ENOUGH* be called Punishments. But where dothe he say so? It is in his *Methodus. ubi Sup. Deter. 5. Quod nomen vero NON INEPTÉ Pana dicuntur*. Whence it must be Remarked, that by *NON INEPTÉ*, Our Author understands *properly*, altho’ its known to every Body that the Name Punishment may be aptly enough given to Sufferings, of which Sin is only their *OCCASION*,

SION^d, which yet are not *PROPERLY* Punishments. But,

4. This Famous Author tells us, ' That ' when the Sufferings of Christ are Compared with those of Sinners, *WE i. e.* (we *Baxterians*) say, they are less properly and ' *Analogically* called Punishments, not in the ' *Primary* and most *Famous Sense*, in which ' the *Sinners* own *Sufferings* are so called : ' And yet, when we Compare the *same* Sufferings with *meer Calamities*, that have *NO* ' *Relation* to *Sin*, or *Guilt*, we say, they are ' *not unaptly*, but *properly enough* to be called ' Punishments, for that they had such a ' Respect to *Sin* as has been before said. *Plea p. 124.*

This Gentleman (you see,) Distinguisheth between *meer Calamities*, or *Sufferings* : Sufferings that have *Accidentally* a Respect to *Sin*, and *Sufferings* which *Essentially* Respect *Sin*. And Declares Sufferings of the *SECOND SORT*, if Compared with *meer Calamities*, to be *properly enough* called *Punishments* ; But if Compared with *proper Punishment* then to be less properly, and only *Analogically* Punishments. To which I will only reply, (1.) that *Socinus*, *Crellius* and their Followers will own, that Christ's Sufferings are of the *second sort*, which is the most this *Pleader* will grant. (2.) That Mr. *B.* falls in with *Socinus*, &c. about the *Formal Nature* of a *proper Punishment*, affirming, that it is *Ipsius Delinquentis Malum Naturale* ; And differs

differs from *Grotius*, who declares, that tho' it be ESSENTIAL unto *Punishment* to be for Sin, yet it is not *contra Naturam Pænæ*, ut *quis puniatur* ob peccata ALIENA. To this he adds, *Ut omnis hic Error dematur*, Notandum est, *Esse quidem ESSENTIALE Pænæ*, ut *Infligatur* ob Peccatum, sed non item *Essentiale ei esse*, ut *infligatur ipsi, qui peccavit* ———
Huic illud accedit, quod si *contra Naturam Pænæ* esset, *infligi* *Ei*, qui non peccavit, jam hoc ipsum non Injustum dicendum est, sed IM-POSSIBILE. So far *Grotius de Satisf. cap. 4.* Wherefore,

6. From what hath been said, it's manifest, that Mr. B. denys Christ's Sufferings to be properly Pænal, that they are but *Analogically*, *Materially* and *Improperly* a Punishment. And that Christ's Sufferings, according unto him, are not a *proper*, but only an *improper Satisfaction*.

The Representation I have herein given of Mr. B. is the same, which Mr. L. hath more fully delivered in his *further Defence of the Report*, which Mr. Pleader, (had he a Capacity for it) should have considered, before he published his *Plea*, especially seeing the Learned Mr. *Humphrey*, who follows Mr. B. has told the World, *That Mr. L. has done Mr. B. RIGHT and HONOUR*, in the account he has given of him, so that the Thing is so fully cleared as to leave no Room for them, who will consider it, to say the DIFFERENCES
be-

betwixt us are only *Verbal*, a meer *strife* about *Words*. But,

7. That the difference must be more than so, is further cleared by some particular Passages in the *Authors Plea*, especially by that Passage, p. 19. where he charges Mr. L. and all such as say [*that Christs Sufferings were by vertue of the Sanction of the Law, we Transgressed*] for holding what is *subversive of the WHOLE GOSPEL*. He is positive, that what we must be for, is *Blasphemous* and *Destructive of Christianity*.

Well then, let us see how these things hang together. We hold what subverts the whole Gospel, and he differs not from us but in *Words* only, or in the modes of *Explication*. Though the *Notions* we *Esouse* are *subversive of Christianity*, yet in the substance of these *Notions*, he agreeth *with us*. Pray mind it, His *Adversaries* (saith he) advance opinions in Religion, whose direct consequences subvert Christianity; And he also declares, that there is no difference betwixt him and his *Adversaries* but what is *Verbal*. And can it be thus without his knowingly owning such *Errours*, as are destructive of the Souls of Men, tho' he thinks he has a finer way of *Explanation*. But I'll drive him no further than to the *Contradiction*, and as for the *Blasphemy*, I will not be so severe upon him, as (through an unacquaintance with the Controversie, and his Inability to manage it,) he is upon himself. I will clear him from the scandal of his differing from them only in words, whom he Apprehends

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tends to be so very Erroneus, and conclude upon another Reason, that the Controversie is *Real*, and that he differs in some important Points from Sound Protestants, even in the Article of our *Saviours Satisfaction*.

FINIS.
